# *HOW TO LIVE,*
## and that well.

### *In all estates and times: specially when helpes and comforts faile.*

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And are to be sold in Pauls Church-yard
*at the signe of the Crovvne*
*by* Simon Waterson.

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# TO THE Reader.

GOod Reader, if thou wouldeſt bee ſaued by thy faith in Chriſt after death: thou muſt here liue by it before death. And faith for the time of this life hath two great vſes. The firſt is to cut off worldly ſorrowes and cares. It is the common faſhion of men, to multiplie their cares out of meaſure, and thereby to make their liues moſt miſerable. For firſt of all, beſide neceſſarie labours, they take vpon them many needeleſſe and ſuperfluous buſineſſes. Secondly their manner is, to care not onely for the labours to bee done, but alſo for the

euent and ſucceſſe of their labours, that they may alwaies proſper and neuer be croſſed: but this care belongs to God alone. Thirdly, they content not themſelues with their lot and condition, but ſeeke by all meanes to increaſe their eſtate, and to make themſelues rich. Laſtly, they exerciſe themſelues not only in diſpoſing of things preſent, but they forecaſt many matters in their heads, and plot the ſucceſſe of things to come. Now faith, when we haue done the workes of our callings according to the preſcript of the word of God, faith (I ſay) maketh vs commend to God the bleſſing, ſucceſſe, and euent thereof by prayer and affiance in his promiſes, not doubting but he will giue vs all things neceſſarie. And if we want the bleſſing and ſucceſſe we looke for; yet faith makes vs to renounce our owne deſires, and in

*ſilence to quiet our hearts in the good pleaſure of God. And thus many worldly cares are cut off.*

*Secondly, when a man at his wits ende knowes not what in the world to doo beeing (as it were) plunged into a ſea of miſeries, faith giues direction and ſtaies the minde. For when all temporall things faile vs euen to the very skinne and life, faith preſcrues within vs an aſſiance of the grace and mercie of God, and the hope of life euerlaſting. Faith ſhewes vs hidden things not to bee diſcerned by ſenſe and reaſon. Life euerlaſting is promiſed vs, but wee die for all that wee heare of the reſurrection, but in the meane ſeaſon wee rotte in our graues: wee are pronounced bleſſed, but yet wee are ouerwhelmed with infinite miſeries: abundance of all things is promiſed, but for all this wee often hun-*

*ger and thirſt: God promiſeth to heare vs and to be preſent with vs, but he ſeemes oft times to be deafe, (as it were) at our cries. Now then comes faith, which is the ſubſtance of things hoped for, and makes vs lift our minds aboue the whole world, to apprehend the inuiſible and vnſpeakeable things of God, which he hath reuealed and promiſed vnto vs. Theſe things I ſhew more at large in this ſmall treatiſe following; read it at thy leiſure, vſe it for thy good, and ſee thou be a doer of them.*

W. Perkins.

# Hab. 2. 4.

*The iuſt man ſhall liue by his faith,*

IN the former chapter the Prophet complaines, and expoſtulates the matter with God, why the Iewes, the people of God, ſhould bee oppreſſed by the Chaldeans, the enemies of God. In the beginning of the 2. chapter, the Lord makes anſwer to the Prophet, and the effect of the anſwer is this: They ſhall certainely bee deliuered in the time appointed, but they ſhall not yet bee deliuered. Vpon this anſwer, the Prophet might happily obiect on this manner: How then ſhall the afflicted Iewes bee able to liue in the meane ſeaſon? the Lord anſwers by a diſtinction thus; The vniuſt man puffes vp

himſelfe with vaine confidence, but the iuſt man ſhall liue by his faith.

For the better vnderſtanding of the words, fiue things are in order to bee explained. The firſt, what is meant by the iuſt man. Iuſtice mentioned in the word is two-fold: the iuſtice of the law, and the iuſtice of the Goſpel. The iuſtice of the law, hath in it all the points & parts of iuſtice, and all the perfection of all parts: and it was neuer found in any vpon earth, except *Adam* and Chriſt. The iuſtice of the Goſpel, hath all the parts of true iuſtice, but it wants the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of ſtature and taleues. And this kinde of iuſtice is nothing elſe, but the conuerſi-

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on of a ſinner: with a purpoſe, will, and endeauour to pleaſe God, according to all the commandements of the lawe. Thus was *Noe* iuſt, *Iob*, *Zacharie*, and *Elizabeth:* and thus muſt the iuſt man bee taken in this place for one that turnes to God, and by grace endeauours to pleaſe God, according to the whole lawe of God, in his place and calling. Ioh.i.6. Iob.1.1.

The ſecond point to bee conſidered is, what life is here meant? As death is here twofold, the firſt and the ſecond; ſo is life. The firſt is the coniunction of the body and the ſoule, the ſecond is the coniunction of the whole man with god. The firſt is called naturall, the ſecond ſpirituall or eternall life: & both are meant in this place. For Paul brings this very text to

prooue

prooue the iuſtification of a ſinner by faith; and iuſtification is a part of ſpiritual life: becauſe it is the acceptation of a ſinner to eternall life. And for this cauſe the Prophet ſaith, The iuſt man *ſhall liue,* hauing relation not onely to the time of affliction then to come, but alſo to eternall life.

Rom. 1. 17. Gal. 3. 11.

The third point to be conſidered is, what is the faith here meant: And that is iuſtifying or ſauing faith: becauſe wee muſt liue by the ſame faith whereby wee are ſaued. And faith hath his effect not onely after this life, but alſo in this life, we muſt liue firſt by it, before wee can be ſaued by it. *Paul* therefore in his owne example expounding this text, ſaith: *And in that I liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me,*

*and*

*and giuen himselfe for me.*

The fourth point is the construction of the words; and that is two waies. The first is thus, *The iust by faith shall liue*: the words *by faith*, beeing ioyned vpon the word *Iust*. And then the sense is this: He that is iust by his faith, shall liue and haue eternall life. The second is thus; *The iust shall liue by his faith:* the words *by faith*, beeing ioyned to the wordes *shall liue*: and then the sense is this: The iust while he liues in the world, he shall liue by his faith. This latter construction and sense, I rather choose and imbrace, becaus Paul, euen in this sense brings this text to proue that life eternall, and consequently iusti- Gal. 2
fication, comes not by working according to the law, but by beleeuing, and he makes an exposition

poſition betweene *liuing by faith,* and *liuing by workes.*

The fifth and laſt point to be conſidered is, How a man ſhould liue by faith? Becauſe this laſt point is of great moment, I will ſpend ſome time in the explaning of it. That a man then may liue by his faith, two things are required: the firſt, that faith be rightly conceiued and grounded in the heart; the ſecond, that after it is once conceiued, it *Raigne* and rule in the heart. That faith may rightly be conceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word: and the word alone is the foundation of our faith. Herevpon the word is called the *foundation of the Prophets and Apoſtles.* By light of naturall reaſon

ſon we vnderſtād, that the world had a beginning and was made of God. Yet cānot reaſon breed in vs a certen perſwaſion of this point, but only the teſtimonie of the word of God: and therefore it is ſaid, *By faith we vnderſtand that the world was ordained by God.* Heb. 11. 3.

And this made Dauid ſay, *In God I will praiſe his word.* Pſal 56. 4.

Furthermore, in the Word three things are to be knowne, *precepts* or commaundements, becauſe they teach obedience: *threatnings*, becauſe they reſtraine diſobedience: *promiſes*, becauſe they ſerue to confirme vs in our obedience. Againe, promiſes are either principall, or leſſe principall. The maine or principall promiſe is that, in which God offereth and reuealeth righteouſnes, and life euerlaſting by Chriſt. Within this

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promiſe is contained the grant of remiſſion of our ſinnes, of neceſſarie patience, of the aſſiſtance of the ſpirit of God, and of all gifts that are inſeparably ioyned with faith. Promiſes leſſe principall, are concerning deliuerances in temptatiõs, ſafetie in dangers, health, wealth, libertie, peace, &c. And theſe muſt all be vnderſtood with an exception of the croſſe and correction, and they ſhall ſo farre forth be accompliſhed, as they ſerue for Gods glorie and the good of all them that beleeue. Now all theſe heads and points of the word of God muſt be knowne, and that in ſome particular ſort, that a man may liue by his faith.

The ſecond thing required for the right conceiuing of faith is, after the word of God is once knowne,

knowne, *To truſt God vpon his word:* yea to depend vpon it, and to build vpon it. This is the firſt and principall worke of true faith: & it is called by *Paul The obedience of faith:* and it is made the ende and ſcope of the preaching of the Goſpel: and not without cauſe. For this is the firſt and principall honour of God to beleeue him vpon his bare word; and thereby to make a confeſſion of the truth of God. This the diuell knew right wel: and therefore the firſt thing that hee ſought to ouerthrow in *Adam,* was his faith in the word of God: and the ſcope of the firſt temptation, whereby hee aſſaulted our Sauiour Chriſt, was to ouerthrow that faith and confidence hee had in his father: ſaying, *If thou bee the ſonne of God, commaund that* Rom. i. 5. Mat. 4. 3.

*that theſe ſtones bee made bread:* but this thou canſt not doe: therfore thou art not the ſonne of God.

That this obedience, which wee giue to God by truſting his very word, may bee right obedience, it muſt haue ſixe conditions. Firſt of al, it muſt be *abſolute:* for wee muſt (as it were) ſhut vp our owne eies, and ſimply without any more ado truſt God vpon his bare and naked word, and ſuffer our ſelues to bee led by it. In naturall things experience is firſt, and then faith comes afterward. And *Thomas* following nature deſired firſt to feele, before hee would beleeue. But God muſt bee truſted, though that which hee ſaith bee againſt reaſon and experience. Thus *Abraham* beeRom. 4.18. leeued God *againſt all humane hope,*

*hope.* The ſecond condition is, 2
that this obedience muſt bee *ſincere.* For wee muſt truſt Gods word for it ſelfe, becauſe it is Gods word; all by-reſpects ſet apart. They, which are as the ſtonie ground, receiue Gods word and reioyce in it: and yet afterward in time of temptation goe awrie. The reaſon is, becauſe they receiue the word, and reioyce in it, not properly for it ſelfe, but in reſpect of honour, profit, or pleaſure, which they looke to reape thereby. *Iohn* the Baptiſt was a burning candle: and the Iewes reioyced in his light, onely in reſpect of the noueltie of it: and therefore the holy Ghoſt ſaith, *they reioyced in it but for a ſeaſon.* The third condition is, that wee muſt truſt God not in part, but in his whole word: and therefore many

Luk. 8. 1. 13.
Ioh. 5. 3.

ny faile in their faith, that are content to truſt him in his promiſes of mercy and ſaluation, but liſt not to beleeue him in his commandements & threats.

4 The fourth condition is that we muſt truſt God in his word, *with all our hearts*, that it may take deepe roote and bee an ingrafted word. It is not ſufficient for vs to haue a taſte of the good word of God, and to receiue it with ioy, vnleſſe wee throughly & ſoundly build and relie our ſelues vpon it. The fift condition is, that this truſting of God muſt bee with an *honeſt heart*, that is, with an heart in which there is a diſtinct purpoſe not to ſin, but in all things to doe the will of God. The good hearers are they which receiue the word *with an honeſt & good hart*. Without this cā no man

Iam. 1. 21.

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Luk. 8. 15.

man possibly liue by faith. He that puts away his good conscience, makes shipwracke of his faith. It is godlinesse alone that hath the promises of this life, & the life to come. And none can liue the life of faith, but he that is a iust man. After that men haue made some good proceedings and doe know the word, receiue it, reioyce in it, and bring forth some fruit: if the heart for all this be euill, it will cause them at length to depart from God, by distrusting or by deniing credence to the word. The sixt condition is, that the obedience of faith must be *stable and constant*. The Lord saith, *my soule hath no pleasure in them that withdrawe themselues*, that is which for a time beleeue God, and afterward pull backe their foote, and goe backe from their faith.

1. Tim. 1. 19.
1. Tim. 4. 8.
Heb. 3. 12.
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Heb. 10. 38.

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Seeing this is the right way to conceiue faith, to know the word of God, and to truſt him vpon the ſame word, all ſuch as would liue by faith, muſt haue their hearts kindled with a deſire to doe the things before named, ſpecially to giue credence to euery word of God. We may not forſake God for any creature: now we forſake him, when we diſtruſt him in his word. Againe, not to beleeue God, is very Atheiſme. For by this meanes God is made a lyar, and his glorie and maieſtie is aboliſhed. It is the greateſt part of our glorie to beleeue God: as Chriſt ſaith, *He that receiues his teſtimonie, puts to his ſeale, that God is true*: that is, giues vnto God, as it were a teſtimoniall of his truth, and thereto puts his hand and ſeale. And what

Ioh. 3. 33.

greater

greater honour can there be then this, that the creature ſhould giue teſtimony to the creator?

Thus much of the conceiuing of faith: now followes the *Raigne* of faith. The raigne of faith is, when it beares rule and ſway in the heart and life. For where faith is, there neither thought, will, affection, nor luſt raignes, but faith alone. It raigns by two actions. Firſt of all, it mooues and makes vs to attend on the calling of god, and yeild ſubiection to him in all his commandements. Paul ſaith, that faith *eſtabliſhed the law*: and one reaſon is, becauſe it makes vs doe that which the law preſcribes. Againe, Paul ſaith, that theſe weapons are ſpirituall and mighty, bringing euery thought in ſubiection to god. Now theſe Rom. 3. 3

*mightie*

2.Cor.10. *mightie weapons* are the word of God, preached & beleeued. He that is borne of God cannot

1Ioh.3.9. ſinne, becauſe the *ſeede of God* remaines in him, that is, the word

Gen.8.16. mingled with faith. Noah his

Heb.11.7. faith made him builde an Arke at Gods commandement: after it was made, to enter into it, and not to dare to come out of it, till hee had warrant from God. *Abrahams* faith made him forſake his countrie and kindred at Gods commaundement, and goe, he knew not whether. And that good obedience may bee performed to euery commaundement of God, faith workes two things in vs, *memorie, attention. Memorie,* whereby Gods word is laid vp in the heart; that

Pſal.119.11. it may bee drawne out to vſe,

Act.16.32. when occaſion ſhall bee offered. *Attention* is, when faith makes

vs

vs ſeriouſly to conſider and to beleeue that the cõmandement of God is a commaundement not for forme but in truth, and that it doth indeede pertaine to vs. An example of both theſe actions of faith wee haue in *Ioſeph*, who when hee was tempted to folly of *Potiphars* wife, anſwered, *Shall I doe this wickedneſſe, AND SINNE AGAINST GOD?* Marke here how his minde was filled and poſſeſſed with a thought and conſideration of Gods commandement. Gen. 39.

The ſecond action of faith, whereby it raignes in the heart is to eſtabliſh & confirme them, that beleeue, in their obedience. and ſubiection to God. And this it doth, by preſenting Gods promiſes to the minde. For by meanes of them it worketh

foure

foure actions in the heart. First of all, it makes vs flie vnto the true God alone, whose the promises are. Secondly, it makes vs to beleeue that God both can and will helpe vs according to our neede. Thirdly, it makes vs to hope for his helpe, that is, for good successe in prosperitie, and deliuerance, or some mitigation of our euills in aduersitie, according to the tenour of his promises. Lastly, though temporal blessings faile, it makes vs still to rest on God for mercie and for life euerlasting. And thus at all times it makes God to bee our Refuge, our castle, our rocke, and tower of defence. Thus wee see generally how faith raignes.

To proceede further: the iust man liues a double life, namely, a spirituall life, and a tempo-

temporal and both of them are lead by faith; as I will plainely manifeſt. *Spirituall life*, which is the beginning of eternall life, ſtands ſpecially in foure things, Reconciliation with God, peace of conſcience, ioy of the holy Ghoſt, and neweneſſe of life. Touching reconciliation with God in Chriſt; it is reuealed, offered, and giuen vnto vs in the maine promiſes of the Goſpel, and in the Sacraments; and it is no way in this world made ours and holden of vs, but by our faith. And in the caſe of our reconciliation with God, faith hath two actions, one to receiue it, the other to aſſure vs of it.

Touching the firſt, faith apprehends and receiues reconciliation on this manner. Firſt of all, the ſpirit of God workes

in men a generall faith of the law and the threatnings thereof, and it is called *the ſpirit* Rom. 8. 15. *of bondage to feare.* Becauſe it cauſeth in vs a ſight of our ſins, an apprehenſion of Gods anger, feare of due and deſerued condemnation, deſpaire of our ſelues in reſpect of our ſelues: this being done, theſame ſpirit worketh in vs another faith, called *ſauing* or *iuſtifying faith*, & it apprehẽdeth or receiueth Chriſt with his benefits by certaine ſteps and degrees, & they are ſpecially three: For firſt of all vpon a thorough touch and liuely ſenſe of our miſery, their ariſeth in the mind an earneſt and ſerious meditation of the promiſe of mercie and the benefits therein offe- Pſal. 4. 6. red, and it is called the opening *or pearcing of the eare*, Then in the

the ſecond place there followes a purpoſe, will, deſire, and indeauour to beleeue vpon conſideration of the commandement of God, that biddes vs to beleeue and apply the promiſe to our ſelues. And further this will and deſire ſhewes it ſelfe by inſtant and ſerious inuocation, which is nothing elſe but a flying from the condemning ſentence of the lawe, to the throne of grace for mercy. Thirdly after this, there followes in proceſſe of time, a ſetling and quieting of the minde touching Chriſt and his benefits vpon ſome aſſurance therof, wrought and conceiued in the minde by the ſpirit of God. And this third degree is called a *ſtabliſhed thought*. On this manner come we by degrees to receiue Chriſt for our full reconciliati-

1.Ioh. 3.23

Heb. 4. 16.

Iſa. 26. 3.

on with God. For, when vpon the commandemēt to beleeue, we doe in any measure beleeue Christ to be our Christ, he is our Christ indeede, according to the tenour of the Euangelicall couenant Thus faith apprehending Christ for our reconciliation with god, becomes a victorious conquerour and preuailes against the law, Satan, hell, death, condemnatiō, & all our spirituall enemies: and thus euery beleeuer is aboue the law, sinne, hell, death, euen in this life.

1. Ioh. 5. 4.

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience thereof: and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

*He that beleeues the Gospell*

*shall*

*ſhall haue all the benefits and bleſſings of God promiſed therein: But I beleeue the Goſpell, and I beleeue in Chriſt:*

*Therefore the benefits promiſed therein are mine.*

The *maior* or firſt part of this reaſon, is the voice of the Goſpell: the *minor* or the ſecond part, is the voice of the beleeuing heart, which ſubiecteth it ſelfe in will and affection to the commandement, which bids vs beleeue in Chriſt: and this is the act of ſpeciall faith. And we may not thinke that this voice of the beleeuing heart is a falſe alarum. For he that truely beleeues hath his minde and conſcience ſupernaturally inlightened to diſcerne that he beleeues. The third part, or the concluſion is the foundation of all our ioy and ſpirituall com-

fort. For it containes in it the chiefeſt certentie of our adoption and ſaluation that can bee had in this life, namely, the certentie of faith, whence followes in a lower degree in the ſecond place, the certentie that is by workes. And thus doth faith certifie all ſuch as truly beleeue that they are the children of God.

Out of the former concluſion, or out of the certenty which is by faith, followes a full and liuely certenty of the doctrine of the Goſpell, worthy conſideration: on this maner. There is a threefold certenty: the firſt certenty of reaſon or of generall faith, when a man by force of argument is conuicted of the certentie of the doctrine of the Bible. This may bee in the wicked and vngodly with-

without faith in Christ. And this, in the elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certaintie of iustifying or special faith, expressed in the conclusion of the former sillogisme. Thirdly, after this certenty of speciall faith followes another experimentall certentie of the truth of the Bible, which also faith concludes on this manner:

*The doctrine which assures vs to be Gods children, is certainely of God:*

*But the doctrine of the Gospell, beleeued or mingled with our faith, assures vs to be Gods children.*

*Therefore it is of God.*

The maior is granted of all: the minor is in effect the conclusion of the former syllogis-

me, and it is knowne by an experience of that ſpirituall comfort which the godly feele in their hearts. The concluſion ſets downe the certaintie of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the ſpirit of grace, namely vpon an inward aſſurance of our reconciliation with God. Of this certainety our Sauiour Chriſt
Ioh 7.17. ſpeakes notably, *If any man will doe my fathers will*, that is, beleeue it, & ſubiect himſelfe to it, *he ſhal know* [namely, by that cõfort which hee ſhall feele vpon his ſubiection] *of the doctrine, whether it bee of God, or whether I ſpeake of my ſelfe.* And *Paul* ſaith
1. Cor. 2.15. *that the ſpirituall man*, that is, one regenerate by the ſpirit of God, *iudgeth all things:* Hence it followes that ſuch as deſire to be

be ſetled for their religion, and ſuch as deſire to bee good and profitable ſtudents in Diuinitie, muſt firſt of al humble thē-ſelues, and endeauour in their harts truly to belieue in Chriſt. Becauſe hence flowes the beſt experience of the certentie and conſequently of the vnſpeakable excellencie of the Bible.

Thus then wee ſee how wee are to receiue, holde, and inioy our Reconciliation with God in Chriſt, by no other thing within vs, but by meanes of our faith alone. And therefore wee muſt haue ſpeciall care, that we may by the vſe of Gods means attaine to a liuely faith. And for this cauſe wee muſt doe two things: firſt wee are to labour to bee conuicted in conſcience of the certentie of the word. This done, wee muſt then ſubiect our wils

wils to the commandement of God that biddes vs beleeue in Christ: we must bewaile our vnbeleefe, we must striue against the same, and pray vnto God to confirme and increase our faith by establishing our hearts in his loue.

The second part of spirituall life is *Peace of conscience*; which is nothing else, but a constant and stable tranquilitie of mind, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared

Psal.3.3. euermuch. This peace was in *David*, when he said, *I laide me downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie: for it is *the peace of*

Phil.4.7. *God*: it is one part of the king-

Rom.14.17. dome of God; it passeth all vnder-

derſtanding: it is in ſtead of a guard to keepe our hearts and mindes in Chriſt. Nowe this excellent peace ſprings out of our faith, whereby wee beleeue our reconciliation with God. Rom. 5.1. *Beeing iuſtified by faith, wee haue peace with God.* 1. Chron. 20. 20. *Truſt in the Lord, and ye ſhalbe ſecure.* Yea as our faith is, ſo is our peace: no faith, no peace: liuely faith, liuely peace: conſtant faith, conſtant peace: faith in life, peace in life: faith in death, peace in death: ſo as wee may ſay with Simeon; *Lord, now letteſt thou thy ſeruant depart in peace.*

The third part of ſpirituall life is, the *ioy of the holy Ghoſt*: & that is, to reioyce in God becauſe hee is our God, and in Chriſt becauſe he is our Chriſt. And this kinde of ioy is not taken Phil. 3.1.

ken from vs, or abated in afflictions, but rather increaſed. Rom. 5. 3. *We reioyce in tribulations.* And Heb. 10. 34. *Ye endured the ſpoiling of your goods with ioy.* Now, our faith in the promiſe of life is the mother and breeder of this ioy, which ariſeth of that happy and bleſſed concluſion that faith frames in the minde, I beleeue: therefore the bleſſings of God promiſed in the Goſpell are mine. Thus ſaith Saint *Peter, Beleeuing ye*
1. Pet. 1. 8. *reioyce with ioy vnſpeakeable and glorious:* Again, the continuance and increaſe of our faith, is the increaſe of this ioy.

The laſt part of ſpirituall life is, *newneſſe of life* and conuerſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of bodie and ſoule is changed, but be-

becauſe the image of God is reſtored. Now this change, both for the whole, and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified who is propounded in the promiſe, and that as the ſaide word, or Chriſt is apprehended by faith. Act. 15. 9. *Your hearts beeing purified by faith.* 1. Ioh. 3. *He which hath this hope, purifieth himſelfe.* 1. Pet. 1. 22. *Your ſoules are purified in obeying the truth.* And againe, *Beeing borne a new of the immortall ſeede of the word.*

The parts of newneſſe of life are ſpecially three: True wiſedome, good affections, good workes. True wiſedome is to aduiſe of good things, and

to

to vſe good meanes for the execution thereof. This wiſdome ariſeth of our faith in the word of God. *Dauid* ſaith he *was wiſer then his teachers, and wiſer then the auncients*: and hee renders the cauſe thereof from the worke of his faith. *For thy teſtimonies are euer with mee, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue whereby wee loue God, comes of our faith, beleeuing the loue whereby God loueth vs. The perſwaſion of the forgiuenes of many ſinnes in the woman that waſhed Chriſts feete with her teares, cauſed her to ſhewe much loue to Chriſt. Godly ſorrow, when the heart is grieued properly for the offence of God, ariſeth of faith apprehending & beleeuing the mercie

Pſal,98,99.

Luk,7,47.

cie of God in Christ. And in euery good worke, there is a threefold action of faith required. First there is required an act of generall faith, which is to beleeue that the worke to be done in his kind pleaseth God. Rom. 14. 23. *Whatsoeuer is not of faith is sinne.* The second is an act of iustifying faith, which is to purge the heart, and to cause it to bring forth the good worke to be done. Psal. 116. 10. *I beleeued therefore I spake.* The third is also an act of iustifying faith, that is when the worke is done, to apprehend Christ who by his merit is to couer the defect of the worke: because no worke of ours can please God without remission of sinne.

Thus newnesse of life with all the parts thereof, hath his off-

offspring of our faith. Yea after that a man is once made a new creature, faith giues him his life and ſenſe: faith is the eye of the minde, whereby we behold
Ioh.8,56. Chriſt in the word and Sacraments. By this faith *Abraham* ſaw the day of Chriſt & reioyced. With this eie we may ſufficiently behold Chriſt; and bodily ſight in this caſe is not neceſſarie for the time of this
Ioh.20,25. life: therefore Chriſt ſaith. *Bleſſed are they which haue not ſeene and haue beleeued.* Againe, faith is the hand of the ſoule, whereby we lay holde on Chriſt, and receiue him with all his benefits. It is the mouth of the heart, whereby wee feede on Chriſt, eating his bodie and drinking
Gen.5.22. his blood to eternall life. It is the feet of the ſoule, that makes vs walk with God. Laſtly, it is a meanes

meanes to bring vs into familiarity with God. For it is an eare whereby we heare God speake to vs in his word; and it is as it were the tongue of the soule, whereby wee speake to God by Inuocation of his holy name.

To goe yet further, Spirituall life is most of all manifest in afflictions & temptations, in the bearing whereof faith raignes, and that by a three-fold action. First of all it makes vs to depend on Gods promises, and to trust God without limitation. For it doth not limit God to any set time of deliuerance, but leaues all to God. *Hee that beleeues, doth not make hast.* Isa.16.28. *Daniel* waited 70. yeares for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to bee at hand, he prayed to God Dan.9.

for

for the ſame. Againe faith doth not limit God to any meanes of deliuerance. God made promiſe to Abraham of a bleſſed ſeede. For the verifying of this promiſe he gaue him Iſaac in his old age. This done; he commaunds him to offer his onely ſonne in ſacrifice. A grieuous croſſe: for by this meanes all hope is cut off, touching the promiſed ſeed. Yet by faith Abraham ſtill beleeues the promiſe, and that in the very offering of his ſonne. Laſtly, faith

3 doth not limit God for the meaſure of affliction. *Iob* ſaith,

Iob. 13. *He will truſt in God, though he kill him.* It was a grieuous affliction for *Dauid* to be driuen out of his kingdome by his owne ſonne, yet marke what he ſaith in the flight: *If he ſay, I*

2. Sam. 15. 26. *haue no delight in thee, behold here*

*here I am, let him doe vnto mee as ſhall ſeeme good in his eies.* The ſecond action of faith is to make vs beleeue the promiſes of god, when wee feele the contrarie, & in one contrarie to beleeue another. When we feele our owne ſinnes, it makes vs beleeue our iuſtification: when we feele our wretchednesſe and miſerie, it makes vs beleeue our happineſſe: when wee feele nothing but death, it makes vs beleeue our eternall ſaluation: when we apprehend Gods anger, and feele him to bee our enemie, it makes vs to apprehend his mercie, and to beleeue his fatherly kindneſſe. When Chriſt was forſaken of God, hee euen then by his faith beleeues God to be his God. The third action of faith in afflictions, is to aſſure vs of Gods preſence, and

to behold him with the eyes of faith. Thus *Dauid* ſaith, *I haue ſet the Lord alwaies before me:* Pſal.16.18. *for he is at my right hand.* Moſes left Egypt and feared not the Heb.11.25. wrath of the king: *becauſe he ſaw him that was inuiſible.* When the ſeruant of Eliſha feared ouer much the hoſt of the King of Syria that compaſſed the town of Dothan, the Prophet praies 2.Reg.6.15 to God for him, that his eyes might be opened, to ſee the fierie charets of the angels of god protecting him: and we likewiſe are to pray to God, that the eies of our mindes may be opened to beleeue, and to acknowledge the ſame or the like protection. And thus are men to liue by faith in the midſt of their afflictions.

By this which hath beene ſaid, we are admoniſhed firſt of all

all to acquaint our ſelues with the promiſes of god, as they are recorded in the bookes of the Prophets and Apoſtles: ſecondly at all times to build vpon them by our faith, and not to ſuffer our ſelues to be drawne from them, though all temporall bleſſings of God faile vs, yea health and life it ſelfe. This is to arme our ſelues with a ſheild againſt all the fierie darts of the diuell, and to put on a *breaſt-plate* that will ſaue the heart and life, though otherwiſe in temptations we be grieuouſly maimed and foyled. Eph. 6. 16. 1. Theſ. 5, 8.

Thus much of ſpirituall life. That our temporall life is lead by faith, I make it thus manifeſt: Temporall life is preſerued & maintained by an honeſt calling: euery calling hath his labour

bour and worke: and the labour of all callings hath miſerie and trouble for his companion and fellow; and in all theſe faith raignes and beares the ſway in them that beleeue.

For the firſt, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith. For wee muſt haue a faith, whereby we muſt be aſſured that our callings are good and lawfull in themſelues: as *Paul* ſaith, *Whatſoeuer is not of faith, is ſinne.* For the ſetling of this faith, this rule muſt be remembred, That offices and callings which ſerue to preſerue the good eſtate of any familie, Church, or common-wealth, are lawfull and of God: becauſe theſe are eſtates ordained of God

God, and eſtabliſhed in the commandements of the morall law, ſpecially in the firſt, fift, and ſixt commandements. Againe, faith is required, wherby euery man muſt beleeue that the calling in which hee is, is the particular calling, in which God will bee ſerued of him. For vnleſſe the conſcience be ſetled in this, no good worke can be done in any calling. And for the better eſtabliſhing of the conſcience, another rule muſt be remembred: That they which are furniſhed with gifts for their calling, namely, aptneſſe and willingneſſe, and are thereunto called or ſet apart by men, whome it concernes to call, are indeede called of God. Thus the elders of Epheſus hauing gifts to feede, and beeing not called of God immediately,

ly, but by men, are ſaide to *bee made ouer-ſeers by the holy Ghoſt.* And *Paul* ſaith, that God com-
2.Cor.5.22 mitted not onely to himſelfe,
1.Tim.4. but alſo to *Timothie* the miniſterie of reconciliation: and yet was *Timothie* not called immediately of God, but by men. And thus, in all other offices and conditions of life, hee that hath gifts fit for his place, and is in good manner called thereto by them whoſe dutie is to call, may aſſure himſelfe, that hee is called of God. And from this double faith and perſwaſion, that our calling is lawfull in it ſelfe, and lawfull or pleaſing God in reſpect of vs, ariſeth an aſſurance of the preſence of God, and of his protection, when wee walke in the duties of our callings.

In the labour and worke of our

our calling there is required a double action of faith. The first is to order our labours, that they be done in good manner, that is, in obedience, & to good ends, that is, to Gods glorie, and to the good of men with whome we liue. In this respect is *Noah said to build an Arke by faith,* and good princes to order their common-wealthes, & in way of protection *to make warre* with their enemies: and thus must euery man of euery office, calling, trade, occupation, doe his dutie by faith. The second action of faith is in our daily labours to restraine and moderate our care. Men commōly take vpon them a double care; one is to doe the workes & labours of their callings; the other is to procure a blessing and good successe to their fore-

Heb. 11. 7.

ver. 33. 34.

ſaid labours. But faith in Gods word where it raignes, it ſtirres up the hearts of men onely to the firſt care, which is in the performance of their painefull labours and duties, and it reſtraines them from the ſecond, cauſing them to leaue it to god. For when men haue done the dutie that appertaines vnto thē then faith makes them without any more adoe, to waite for a bleſſing on God. To this purpoſe the holy Ghoſt ſaith, *Caſt thy burthen on the Lord, and he ſhall nourish thee.* Againe, *Be nothing carefull, but in all things let your requeſt be ſhewed vnto God in prayer and ſupplication with thanksgiuings:* and *Caſt your care on God.* Now this faith, whereby we depend on God for the good ſucceſſe of our labours, hath an infallible ground; namely,

Pſal. 55. 23.
Phil. 4. 6.
1. Pet. 5. 7.

namely, That God best knowes our wants, and hee will giue vnto vs all things which he in his wisedome knowes to bee necessarie. Christ saith, *Your heauenly father knoweth that you haue needs of these things*, that is, *foode and raiment*. Againe, *He careth for you*: and, *nothing shall be wanting vnto them that feare God*. If men would by faith build on these promises, they should not need like drudges of the world to toyle and spend themselues, and the best part of their daies in worldly cares, as they doe. For they should haue a greater blessing of God with lesse care, if they would trust him: and they should haue farre more time then they haue to care for heauen and heauenly things.

Math. 5. 32.

1. Pet. 5. 7. Psal. 34. 9.

Thirdly and lastly, euery calling since the fall of *Adam*

hath miſerie & affliction to bee his companion. And for the quiet bearing of the miſeries of euery calling faith is of great moment. For it works patience by perſwading & ſetling our mindes in two things: the firſt that God is well pleaſed with vs, and that we are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhall in the end turne to our good & euerlaſting ſaluatiõ. And where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text: nowe followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence *Paul* hath taught vs to gather, that a ſinner is iuſtified be-

before God by his faith, without the workes of the law. And hee disputes on this manner: *If a sinner bee iustified by faith, hee is not iustified by the lawe: but a sinner is iustified by faith: therefore hee is not iustified by the lawe.* Gal. 3. 11. The conclusion is propounded in the eleuen verse of the 3. chapter to the Galathians. The maior is confirmed in the 12. verse by the diuerse maner of iustifying: *The lawe* (saith *Paul*) *iustifieth by doing, not by beleeuing: and faith iustifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verse by the testimonie of the prophet *Habacuck: The iust shall liue by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature,

but not by grace: they erre and are deceiued. For he oppoſeth not works of nature and works of grace, but workes and faith, doing and beleeuing: and the prophet ſaith very plainely: and marke it; that the iuſt man, who is a doer of the workes of grace is iuſtified and liues not by his workes, but by his faith. Again, where they make a double iuſtification: one wherby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not only a ſinner vnconuerted, but the iuſt man ſtands iuſt, and is ſtil iuſtified by his faith without his workes, *Paul* when hee alleadged this text knew but of one iuſtification, whether wee reſpect

reſpect the beginning or the continuance and the accompliſhment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we ſhall finde two maine faultes and aberrations in the liues of men. The firſt is that they reiect and put away the rule of direction that ſerues for the ordering of their liues. And this doe they, when they doe not beleeue and truſt god in his word. And we may not thinke, that this our vnbeleefe is a ſmall matter: becauſe it is a mother ſinne of all other ſins: and it is the principall law of the kingdome of darkenes, not to beleeue God. Hereupon our

enemie *Satan* endeauoured by all means to imprint this lesson of vnbelicfe in the mindes of our first parents: and hauing effected his purpose, hee euer since indeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seauen especiall fruits or sinnes. The first is *Atheisme*, when men denie God and his word. Atheisme hath two parts: Epicurisme and Temporising. Epicurisme is, when men contemning Gods commandements, threatnings, promises, care for nothing but meate, drinke, and pleasures. Temporising is, when men imbrace religion so farre forth as they are forced by lawes & times, & no otherwise. These are the common sinnes of our daies. The second fruit is *Heresie*, and that is, when men

men diſtruſt God in ſome Article of faith. This fruite abounds in this laſt age of the world; becauſe in theſe times the diuell hath reuiued the hereſies of the former ages. The third fruit is *Apoſtaſie*, and that is, when men chaunge their faith and religion. And this change is made: when the euill heart of vnbeliefe cauſeth thē to depart from the liuing God. Heb.3.12. This hath beene the fault of the people of this land in the daies of perſecutiō. The fourth fruit is *Hypocriſie*, which is to make a ſhewe and pretence of faith, and to want the power of it in honeſt and godly conuerſation: or againe, hypocriſie is nothing elſe, but the vnbeliefe of the heart, couerted ouer with the falſe appearance of faith. And it is the common

mon ſinne of theſe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſſion that can be, when they come to the Lords table: & yet afterward take to themſelues libertie to liue and doe as they liſt. The fifth fruite is, *carnall ſecuritie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe on ſtill in their ſins, flattering and ſoothing themſelues. Thus the ſonnes in law
Gen. 19.4. of Lot when they heard of the deſtruction of Sodome, eſteemed it but as a mockerie. Thus did the Iewes make a league with hell and death,
Iſa. 28.15. and ſaide with themſelues,
Math 25. that the ſcourges of God ſhould not come at them.

And

And in this laſt age of the world, men ſhall wholly addict themſelues to pleaſures and profits, thinking nothing of any iudgement of God, till vengeance befall them. The ſixt is, *wilfull ignorance* of the will and word of God. For the diuell blindes the mindes of vnbeleeuers, that the light of the Goſpel ſhine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to knowe the word of God: becauſe they are not learned (as they ſay:) or becauſe they haue other buſineſſe to thinke on. The laſt fruit is *worldlineſſe*, and that is when men minde nothing but worldly matters. And this comes of the want of faith in the prouidence of God. Theſe

are

are the principall fruits of vnbeliefe, whereby it may easily be discerned & descried where it is. And if any man thinke himselfe to haue a fulnesse and perfection of faith, as many do; euen this one thing is a sufficient argument of his vnbeliefe, For it is the first steppe to faith, to see in our selues the want of faith.

The second main aberration in the liues of men is, that they set vp false rules to order their liues by: & they are foure. The first is the *light of naturall reason,* For many are of opinion, that it is sufficient to the pleasing of God if they liue ciuilly, that is, doe iustice to euery man, & liue peaceably, hurting none. This is the blinde Diuinitie of the world, that if they carie themselues thus & thus, whatsoeuer their

their ſinnes be, God will holde them excuſed. But they are far wide: for in a life acceptable to God, faith is required; the light of reaſon will not ſerue the turne. *Paul* ſaith, *The wiſedome of the natural man is enmity to god; and hee cannot diſcerne the things of God.* The Pharaſies had ciuil iuſtice and goodneſſe: yet ſaith Chriſt, except your iuſtice exceede theirs, ye cannot enter into the kingdome of heauen. Rom. 8 5. 1. Cor. 2. 14.

The ſecond falſe Rule is *Senſe*, that is, ſeeing and feeling: by this men commonly liue. If wee enioy the good bleſſings of God, health, wealth, libertie, peace, honour, good report, then wee can truſt God: but if hee withdrawe his bleſſings, and preſent himſelfe to vs with an emptie hand, wee truſt him no lõger, nay we murmure

mure and diſpaire, and without feare of God vſe any vnlawfull meanes to releeue our ſelues. Though wee haue his pretious word, yet doe wee not truſt him vpon his bare and naked word, vnleſſe withall he lay downe vnto vs ſome good pawne, and make vs to feele and enioy his good bleſſings. Againe, if any man that is our friend, make promiſe of help or deliuerance in any danger, wee reſt content and find our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like contentation. Hee that on his death-bed hath commẽded his children to ſome truſtie friend, departs more quited in minde then if he had commended thẽ without

without helpe of friend to God their beſt father. A man vpon good ſecurity lends to another, an 100. pounds hoping for the principall with the increaſe at the yeares end: yet dare he not skarce deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe and bond of God himſelfe, who ſaith? *Hee that gines to the poore, lends to the Lord,* and he will returne the ſaid gifts with a bleſſing. Nowe all this comes to paſſe, becauſe men rather truſt them whome they ſee, then God whome they neuer ſaw. Moreouer, it is a propertie of them that doe indeed beleeue, to iudge their eſtate by feeling: but herein they deceiue thēſelues. For we muſt liue by faith & not by feeling: and feeling is often deceitfull. Becauſe ſuch as finally fal away from

from God may haue a feeling, or taſte of the good word of God, and of the powers of the life to come.

Heb.6.4. The third falſe Rule is *falſe faith*, which is without or againſt the word. Thus the Turke liues by his falſe faith: the Iew by his: the Papiſt by his. For he beleeues as well the Traditions of men, as the word of God, & he puts his truſt not onely in God, but alſo in the creatures, namely, Saints & angels. Thus alſo doe Magitians, ſorcerers, witches, inchaunters, whatſouer they doe, by a Satanicall faith in that couenant which they haue made with the diuel. And ſuch perſons as aske counſell of witches and wizzards, called cunning men and women; help themſelues onely by their falſe faith. For when they

they vſe charms or ſpels, or like Satanicall ceremonies, they cõmonly finde ſucceſſe & are helped of the euils that betide thẽ. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed and deliuered by witches, they haue a blinde and erronious faith: vpon their faith followes a Satanicall operation in effecting of the cure deſired. For charms or ſpels beeing but words haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet whẽ they are in any extremitie or danger,

danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule is: the *luſt of the heart*: and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is threefold; luſt concerning bodily pleaſure, luſt of worldly wealth, luſt of honor, as S. *Iohn* ſaith. *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.*

1. Ioh. 2. 16.

Thus much of the examination: now followes the change. That we may change our liues in reſpect of vnbeleefe, foure things are required. The firſt is, that we muſt acknowledge & bewaile our vnbeleefe with the manifold fruit thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the diuell erects his kingdome in mens hearts, and workes his pleaſure in

Eph. 2. 2.

in vs and vpon vs. Secondly, vnbeliefe corrupts and defiles all our actions whatſoeuer, though otherwiſe they bee good & lawfull in themſelues. *Paul* ſaith, that *to vnbeleeuers all things are vncleane, yea their mindes and conſciences are defiled.* Tit. 1. 15. Thirdly, vnbeliefe depriues vs of the good bleſſings of God, which otherwiſe wee might enioy. *If ye beleeue not, ye ſhall not be eſtabliſhed,* ſaith the Prophet. In Capernaum Chriſt could do no great wonders, by reaſon of their vnbeliefe. Laſtly, vnbeliefe pluckes downe vpon men the plagues and iudgements of God. *Moſes* and *Aaron* were barred the land of Canaan for their vnbeliefe. A certaine prince was troden to death in the gates of Samaria, becauſe he would not beleeue the word

Iſa 7 9. Mark. 6. 5. Num. 20. 11. 2. King. 7.

of

of the Lord by the mouth of Eliſha. *Zachary* was dumbe for a time, becauſe hee would not beleeue the meſſage of the angel. Many at this day, when the iudgements of God lie heauie on them, ſay preſently they are fore-ſpoken, and they crie out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeliefe of their hearts whereby they diſtruſt God in his word: and this ſinne alone, if there were no witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundrie waies and that grieuouſly. Therefore let vs with bitternes of heart bewaile our vnbeliefe: and the rather, becauſe it is a ſteppe to faith to acknowledge the want of faith.

The

The ſecond thing to be done is to make examination whether wee bee in conſcience convicted of the certentie of the word or no. If we bee not, wee muſt labour to bee conuinced. Becauſe that naturall atheiſme, whereby we doubt whether the bookes of the Prophets and Apoſtles bee the word of God or no, hinders the certentie of faith, For the ſetling of the conſcience in this point, theſe arguments may bevſed. The firſt: it is a principle in nature that there is a god: if there be a God nature can ſay hee is to be worſhipped; if hee beeto bee worſhipped, he hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reuelatiō is to be found in the writings of the Prophets and Apoſtles, and in

no

no other writings of men: becauſe wee finde the doctrine of Scriptures to bee agreeable to the very nature and maieſtie of God, & ſo is no other doctrine or learning whatſoeuer. For it is the moſt auncient,& al other religions come farre ſhort of it. It is one and the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with *Moſes*: and all with the firſt reuelation made at the creation. Againe, (*a*) it diſcouers and reueales the ſecret thoughts of men, that no art or learning can diſcouer: and this argues that it was penned by him who is the ſearcher of al hearts. The ſecõd argument is a wonderfull *Euidence of the truth*, not to be foũd in any other writings in the world

a Pſal.10.6. 11.13.&14. 2.Luk.38.11. 22.Apoc.18 7.1.Cor.2. 14.Mat.12. 24.Pſal.7.8 Iſa.28.15 Luk.12.19. 45.

world. This euidence ſtands ſpecially in eight things: The firſt is that the writers of ſcripture fully & plainely ſet downe their owne faults, yea their cheifeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues, that in writing they were guided by the ſpirit of truth. The ſecond is, that the books of Scriptures containe many milteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe we may diſcerne a truth in them, and that by groundes and principles of reaſō. The third is, that the ſpeeches of Scripture aime not at by-reſpects, but ſimplie and abſolutely giue and aſcribe all glorie to God alone. The fourth is, that the Scriptures cōtaine full & perfect doctrine for the pacifying, ſetling, and directing

Num. 20. 11. Pſal. 51 & 116. 11. & 73. 22. 12. 1. Tim. 1. 13.

directing of the conſcience in all things. The fift is the holineſſe and puritie of the law of *Moſes*, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſnes. Herein it ſurpaſſeth the lawes of all countries, common-wealths, kingdomes whatſoeuer. The ſixt is the wiſedome that appeares in the policie or gouernement of the cõmon-wealth of the Iewes ſet downe by *Moſes*. The ſeauenth is a reconciliation of iuſtice and mercy propounded in the Goſpel. For in Chriſt iuſtice and mercy meete, and iuſtice after a ſort giues place to mercie. The eight thing wherein this euidence of truth appeares, is the conſent of Scripture with it ſelfe: for doctrine agrees with hiſtorie, and euery part with euery

euery part. This manifold euidence of truth, ſhewes that ſcripture is from the God of truth. If any ſay, that they finde no ſuch euidence in Scripture, I anſwer it is their owne fault: for if they would ſeriouſly read the Scriptures with prayer to God, it would appeare. The third argument is the efficacie of the word: which appeares on this manner. Gods word is flat contrary to the nature and corrupt diſpoſition of man: and yet for all this, when, beeing preached it conuinceth and condemneth men of ſinne; it turneth and conuerteth them to it ſelfe, and cauſeth them to liue and die in the loue and obedience thereof. Thus could it neuer doe, vnleſſe it were of diuine operation. The fourth argument is, that the Prophets

Heb. 4. 12. 2. Cor. 10.

and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was alſo of God. The fift and laſt is, that the writings of the Prophets and Apoſtles containe many prophecies or predictiõs of things to come, that none could foreſee or fore-tell, but God. The name of *Ioſias* and his doings
1. King. 13. 2. are fore-told 330. years before
Iſa. 44. end. hee was borne. *Cyrus* and his doings are mentioned more then an 100. yeares before his birth: now theſe and the like propheſies argue that the whol doctrine is of God. By theſe & like arguments, are all that inwardly doubt of the word of

God, to ſettle and ſtabliſh their conſciences.

This done: then followes the third point, and that is, that we muſt ſearch & inquire what is the ſubſtance and ſcope of the word of God. The ſcope of the whole Bible is Chriſt with his benefits, and hee is reuealed, propounded, & offered vnto vs in the maine promiſe of the word; the tenour whereof is, that God will giue remiſſion of ſinnes and life euerlaſting to ſuch as will beleeue in Chriſt. To this maine promiſe, God hath added a maine commaundement, which biddes vs to beleeue the ſaid promiſe, or to apply Chriſt with his benefits vnto our ſelues. Now then our third dutie is, to ſubiect our hearts and wils to this commaundement that bids vs be-

1. Ioh. 3. 23.

beleeue in Christ. This is the subiection of faith, of which two things must be obserued. One is, that this is the first subiectiō that we can giue to God, to trust him vpon his promise for the pardon of our sinnes, & for life eternall. And from this subiection of faith, ariseth our subiection to the whole word. In Christ are all the promises
2.Cor.i, 21. of God, *yea*, and *Amen*: the law and the obedience of all the commaundements thereof is established by faith: without Christ no good thing can be done. The second point is, that this subiectiō is easie, in respect of that subiection which the law requires. The perfect obedience of the law is impossible to all men except Christ, yea, to such as are borne anew of the Holy Ghost, though for the

the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so far forth possible to all that will & desire it, that whosoeuer doeth seriously but will to beleeue and to be conuerted, doth indeed beleeue and is conuerted, and doth please God, and shall not perish eternally; although the beginning of this faith and conuersion bee weake, so it bee in truth and not counterfeit, Isa. 1. 19. *If ye will and obey, yee shall eate the good things of the land.* Luk. 11. 13. *Your heauenly father giueth the holy Ghost to them that desire him.* Math. 11. *My yoke is easie, and my burden light.* Therefore let vs trie our selues whether we haue will to subiect our selues to the word of God, that bids vs beleue in Christ: neuer-

the leſſe we may not think that this will to beleeue is in our power. For it is by the ſpeciall mercy of God ſtirred vp in the hearts of the Elect, by the operation of the Holy Ghoſt.

The fourth and laſt thing in this change is, that faith in chriſt or in the word beleeued, muſt raigne and rule in the heart: bringing the whole man in ſubiection to the whole word of God. And this faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in vs a ful and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats. Here then our duty is
Col. 3. 17. to ſubiect our ſelues by meanes of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; let the word

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of God dwell in you plentifully. The good ground yeelds it selfe and giues place, that the seede may take deepe roote. It is a blessed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of bodie and soule in subiection. And when our faith in Christ brings our thoughts, affections, words, deedes, sufferings in subiection to the word of God, then we liue by faith.

The third vse followeth: in that we are to liue by our faith we are taught to seek for knowledge of the will and word of God, and daily to increase in the same knowledge; specially to acquaint our selues with the commandements of God that concerne vs, with his promises,

and threatnings. For faith is the life of our ſoules, and the word is the life of faith: becauſe it is firſt kindled & afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then wee ſhould, or come ſhort in beleeuing. The word therefore that ſerues thus to limit our faith, muſt bee knowne in his ſeuerall heades and points.

Fourthly, hence wee learne how we are to carrie our ſelues in greateſt daungers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and blood-ſhed, in the time of our laſt & deadly ſicknes. We haue then neede of great helpe: & the onely way is then to ſtay our ſelues and eſtabliſh our hearts by our faith

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on Gods promiſes. It is the very ſcope of this text, to teach this one point of doctrine to the Iewes, beeing now oppreſſed by the Babylonians. *Dauid* in danger, and Chriſt in the time of his paſſion, by their faith commend their ſpirits into the hands of God: Of the martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous time is of great vſe. Firſt, when a man is halfe dead, it quickens and puts life in him as *Dauid* ſaith, *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt: it is my comfort in my trouble: for thy promiſe hath quickened me.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe, faith in the

Heb. 11. 36.

Pſal. 119. 49

times of danger doth as it were
fenſe and compaſſe vs with the
promiſes of God. This may be
gathered by the oppoſition that
is betweene theſe words & the
former. *The vniuſt man puffes vp
himſelfe*, ſaith the Prophet, or
builds towers of defence to
himſelfe: but the iuſt man only
beleeues: and that ſhall be to
him in ſtead of all the towers
in the world. For it brings vs
vnder the preſence, wing, and
protection of God: it makes
him to be our ſafeguard and
tower of defence. This do-
ctrine is to be thought on the
rather; becauſe, though we now
inioy peace and other bleſſings
of God, yet our common ſins
and eſpecially our vnbeleefe,
cals downe for the great and
grieuous iudgements of God.

Moreouer, hence we are
taught

taught that euery man muſt haue a faith of his own, *The iuſt man ſhall liue by his OWN faith*, ſaith the Prophet. And good reaſon: for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath neede of Chriſt for himſelfe: therefore muſt euery one haue a faith of his owne to lay hold on Chriſt. It may bee obiected, that ſometime the faith of others haue ſaued men. Mar. 2.5. *When Chriſt ſaw their faith, hee ſaide to the ſicke of the palſie, Thy ſinnes are forgiuen thee.* And, Iam. 5. 6. *The prayer of faith ſhall ſaue the ſicke.* I anſwer. that the faith of one man may be a meanes to procure health of bodie and other temporall bleſſings, yea faith vnto others yet cannot any man receiue par-

pardon of ſinnes, and eternall life but for himſelfe. Therefore when it is ſaide in the firſt place, *When hee ſaw their faith,* the faith of the palſie man muſt not be excluded but included: and the place of *Iames,* ſpeakes onely of the bodily health.

Again, it may be alleadged, that ſeeing wee are iuſtified by the iuſtice of an other, namely of Chriſt: we may alſo be iuſtified and ſaued by the faith of an other: I anſwer, that the reaſon is not like, becauſe the obediēce of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applied vnto vs by God, and receiued by our faith: and the like cannot be ſaide of the faith of any other man.

Thirdly, it may be alleadged, that infants haue no faith of their owne; I anſwer, there bee three

three opinions touching Infants faith. The first, that infats haue actuall faith wrought in them by the holy Ghost: because it is said, Mat. 18.6. *Whosoeuer offendeth any of these little ones that beleeues in me.* But this opinion seemes to bee an vntruth: because faith presupposeth vnderstanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are young, they would no doubt, shew it when they come to be of years: but faith they shew none, vnles they attaine vnto it afterward by diligent teaching and instruction. And the place in *Matthew* may bee vnderstood of men of yeares, who if they haue contrite and humbled hearts, are little ones beleeuing in Christ. Againe, children after some

some yeares by good educatiõ and instruction, may attaine to some knowledge, and consequently to faith. Thus *Timothie* was brought vp in the Scripture of a childe. The second opinion is, that all places of Scripture intreating of faith are to bee vnderstood of men of yeares, and that children are saued by some other vnknowne and vnspeakable way without faith. I somewhat doubt of this: Mark.16.19. because it is said. *Whosoeuer beleeueth not, is alreadie condemned*. Againe, *Without faith it is impossible to please God.* The third opinion is, that children haue faith after a sort: because the parents according to the tenour of the couenant. *I wil be thy God, and the God of thy seede,* beleeue for themselues and their children: and therefore

their faith is not onely theirs, but also the faith of their children. Hence it is that the Scripture saith. *If the roote be holy,* Rom. 11. *the branches are holy*; and, *If ye beleeue, your children are holy.* 1. Cor. 7. 14

According to humane law, the father & his heires are but one person, the father couenanting for himselfe and his children: what then should hinder, that the father might not beleeue for his childe and the child by the parents faith haue a title to the couenant, and the benefits thereof? It is alleadged, (*a*) that by this means children shalbe borne beleeuers, and so be conceiued and borne without originall sinne. *I answer.* Beleeuing parents sustaine two persons: one, whereby they are men: and thus they bring forth children hauing mans nature with al the

(*a*) Bellar. l. 1. de bapt. c. 4.

cor-

corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring forth infants that are not so much their childrē, as the children of God. And infants are Gods children not by vertue of their birth, but by the means of parents faith, which intitles thē to all the blessings of the couenant. Children proportionally sustain a double person: If they be considered in and by themselues, they are conceiued and borne in Originall sin. If they bee considered as they are holy and beleeue by the faith, which is both theirs and their parents faith, & consequently haue by this meanes title to Christ and his benefites, originall sinne is couered and remitted. If it bee said, that by this means all children of beleeuing parents are

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the children of God; I anſwer, that wee muſt preſume that they are all ſo; leauing ſecret iudgements to God. To this third opinion I moſt incline: becauſe wee are to iudge that infants of beleeuing parents in their infancie dying are iuſtified, and I finde no iuſtification in Scripture without faith. And this hath beene the iudgement of auncient fathers. *Auguſt.* ſerm. 14. of the wordes of the Apoſtle, *How* (ſaith hee) *doe infants beleeue? by the faith of the parents. If by the faith of parents they bee purged, by parents ſinne they are polluted. The body of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in their latter parents did regenerate them to bee beleeuers.* Bernard epiſt. 77. ſaith, *Among the nations*

*as*

*as many as were faithfull, if they were of yeares, we beleeue that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them.*

Againe, *It is meete and for the honour of God, that to whome age denies their owne faith; grace should graunt to them a benefit by the faith of another.*

Se further Iust. q. 56. Aug. epist. 23. 57. 105. de bap. l. 4. cap. 2. Bernar. ser. 66. in Cant.

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are deceiued, (a) when they teach, that a man may rest himselfe in the faith of his teachers, beleeuing in sundry things only as the Church beleeues, though he knew not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground,

a Immanuel Sa. in Aphorismis confessariorum.

For

For in vaine doth the Pope by the power of the keyes, apply the meritorious workes & the ſatisfactorie ſufferings of one man to another, conſidering euery man is ſaued onely by his owne faith. The wiſe virgins profeſſed that they had oyle no more then ſerued their owne turnes. They knew not the popiſh doctrine, that men might haue good workes enough for themſelues, and an ouerplus for others. *Hilary* gathereth hence, *that one mans good workes cannot bee applied to another.* Hierome ſaith, *Euery man ſhall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The ſpeech of *Leo* may ſtoppe the mouthes of all Papiſts. *Though* (ſaith he) *the death of the Saints bee pretious*

vpon Math. 25.

ibidem.

Serm. 12. de paſſione.

*in*

*in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes: And the fortitude of beleeuers ministers examples of patience, but not gifts of iustice. For the deaths of them all were priuate or particular: neither did any of them by his funerall discharge anoother mans dept: considering among the sonnes of men, Christ our Lord is onely found in whome all are crucified, dead, an buried, and risen againe.* Paul indeede saith to the Corinthians, *that he desired to be bestowed for their soules:* and *that hee suffers all things for the elect:* but this hee speakes in respect of his Apostolicall ministerie, & not in respect of any workes of satisfaction, performed by him in the behalfe of others.

2. Cor. 12. 15.
2. Tim. 2.

Againe,

Againe he ſaith, *I beare in mine owne bodie the remainders of the ſufferings of Chriſt*: but theſe remainders are the ſufferings which euery man muſt beare for himſelfe. For euery diſciple of Chriſt, muſt take vp his own croſſe; and ſo accompliſh the ſufferings of the whole myſticall bodie. Coloſſ. 1.

Thirdly, by this we learne, not to relie on the gifts, ſuffrages,& praiers of others: but to ſeeke for a ſufficient and liuely faith of our owne. The fooliſh virgins that ſuppoſed they might haue furniſhed thēſelues with ſufficient oyle of the wiſe virgins,were vtterly diſappointed. Therfore the ſpeech of the Papiſts is to be deteſted:namely *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes,maſſes,&c.doe* 3. *waies help the dead, by way of merit of con-* Bellar. de Indulg. c. 24. p. 85.

*gruitie, by way of intreaty, and by way of ſatisfaction.*

Laſtly, here wee learne that faith and the iuſtice of good conſcience muſt alwaies goe together. And for this cauſe it is not ſaid, that man liues by faith, but the iuſt man. Let all proteſtants learne and remember this. For it is Gods commaundement that wee ſhould ioyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as pretēd faith faile in the righteouſnes of good conſcience. Some it may bee, will ſay, that it ſhall ſuffice for them to call vpon God when they are dying, and to die by faith; I anſwer, that wee muſt not onely die and be ſaued, but alſo liue in this world by our faith.

FINIS.